

# THE GOSPEL OF AGLASS

What the Preacher Folk Say on the Raines Law Issue.

DIVERSITY OF OPINIONS.

They Range from an Indorsement of Bishop Potter to a Desire for a Complete "Close Up."

A REAL REFORM NEEDED.

The Proposed Amendment Called a Bluff by Some and the Saloon Styled an Infernal Nuisance by Others

That there is as much diversity of opinion among clergymen as there is among laymen concerning the merits of the Raines law as it stands and as it is proposed to amend it the following statements show:

The Rev. Henry Frank, of the Metropolitan Independent Church, in the Berkeley Lyceum, yesterday morning preceded the regular topic, "Divine Man," with a talk on the subject, "The Gospel of a Glass of Beer."

"To crush the saloon once and forever," he said, "is the dream of the church. But I propose to call attention here to certain crimes of the saloon which the church does not yet possess, but would do well to emulate. I recently made a partial tour among some of the saloons of the city for the purpose of studying their habits and methods, and I desire to say that I was amazed at some of the scenes I witnessed. At the noon hour I frequently found the place swarming with workmen, who came in to drink a glass of beer and gratify their hunger from a sideboard that fairly groined with the weight of soups, meats in variety, vegetables, cheese, pickles, salads, sandwiches, cakes, crackers, etc. A poor man was compelled to pay only five cents, and then he was permitted to gorge himself if he chose to with food enough to stay with him for the rest of the day. I found some of the saloons had posted signs which read as follows: 'Let no hungry man pass here. Come in and eat. Do not starve.'"

"I asked myself the question, 'What would become of all these people if the saloons of the city were suddenly abolished? Who would carry them the assistance which these instrumentalities are now furnishing? At present the allied forces of Christianity are not applying themselves to this needy task.'"

"If a poor man seeks assistance through the churches he finds them fairly groined with the weight of soups, meats in variety, and before he can secure from that source the necessary food he must first present a credential of good character. I am fully aware that the saloon has its curses, but I thought it timely to call public attention to some of its virtues, and to show that the church is so strong in its opposition to the saloon that it is not time that the church should learn that there is some gospel even in a glass of beer."

"It is not time that the church should learn how to interpret and utilize this gospel for the benefit of the down-trodden and degraded; Bishop Potter has recently said that saloons are at present a necessity. The good Bishop has spoken, perhaps wiser than he knew. The saloons are not only the poor man's club house, but they are his hotel and restaurant and sometimes even his hospital and infirmary."

The Rev. Dr. Burrell, of the Marble Collegiate Church, said: "The evangelical ministers of the city, with the exception of those in the Episcopal Church, are practically united in the present movement against the saloon. They were organized under a fortnight under the leadership of General Wager Swayne, and aim at the abolition of the saloon as far as they are practicable. I believe and can speak for the great body of ministers when I say that I do not regard the Raines law as an ideal temperance measure."

"I could believe Mr. Raines sincere in proposing the present amendment for the purpose of making the law more stringent," he said, "but I am inclined to think that the amendment proposed by Mr. Raines is in the nature of a bluff."

The Rev. S. P. Cadman, of the Metropolitan Temple, said: "When Bishop Potter takes the ground that saloons are necessary he uses language which greatly confuses this already perplexing question. Saloons are no more necessary to the poor man than the so-called social clubs are to the millionaire. If Mr. Raines's amendment is carried, let us close up both."

"I am tired of mere denunciation, and until we can substitute something for what we denounce we have not succeeded in effecting real reform."

The Rev. Thomas Dixon, Jr., of the People's Church, said: "I disagree with Bishop Potter in his opinion that the saloon is necessary. I believe in restricting the liquor traffic in every conceivable way, therefore I sympathize heartily with Mr. Raines's proposed amendment."

The Rev. P. M. Watters, of the Grace Methodist Episcopal Church, said: "It would be greatly to our credit if our citizens if all saloons were closed on Sundays and the sale of liquor prohibited in hotels and restaurants. I believe, therefore, that passing and enforcement of a measure which would effect this."

**BOY CROSSED A TARGET;**

**BOY SHOOTER KILLED HIM.**

Charles Ruebinger, Aged Ten, Had the Rifle, and Edgar Winnepenny, Aged Fourteen, Received the Bullet.

Philadelphus, Jan. 22.—Charles Ruebinger, aged ten years, this afternoon accidentally shot and killed Edgar L. Winnepenny, aged fourteen years.

The former was shooting at a target on a lot in the northern part of the city and fired just as Winnepenny was crossing the lot some distance in front.

**Notes on Society.**

W. K. Vanderbilt will give a ball on Friday night of this week.

Mr. and Mrs. E. D. Stokes have taken a Newport house for next summer.

Mr. and Mrs. J. Lee Taylor will give a dinner at Sherry's on February 9, to precede the second and last assembly.

Mr. and Mrs. James Abernethy Burden will give a dance at the Waldorf-Astoria, for which fashionable patronage is to be given under the auspices of the New York Kindergarten Association is scheduled for this afternoon at seven o'clock. Mrs. Burden will make her first appearance in this city on this occasion.

Mr. and Mrs. Francis Stevens, are to be the guests of honor at a dinner this evening at Mr. Stevens's sister, Mrs. Richard Stevens, of Castle Point. This will give a preliminary to a large reception to be given for the couple on Thursday afternoon. Mr. Stevens's sister, on Wednesday night, Mrs. Stevens will give a dinner in the old castle.

# CAHNON "LIVED HIS RELIGION;" SNOW PRASELED FOR IT.

The Mormon Apostle Took a Fourth Wife Not Three Years Ago.

**PRESIDENT SNOW, 1896.**

"We cannot easily fill the place that has been vacated by his (Apostle Cannon's) death. He was a true Mormon, for he BELIEVED IN (polygamy) LIVING HIS RELIGION." — President Lorenzo Snow's oration at the funeral of Apostle Abraham H. Cannon, July 26, 1896.

**PRESIDENT SNOW, 1899.**

"I declare most solemnly and emphatically \* \* \* that there have been NO PLURAL MARRIAGES IN UTAH SINCE THE MANIFESTO ABOLISHING POLYGAMY IN 1890. Polygamy is not encouraged by the Church." — President Lorenzo Snow's recent declaration.



Just a Small Mormon Family. As families run in Utah, this is a small one.

Salt Lake, Utah, Jan. 22.—It has just come to the ears of the faithful that Abraham H. Cannon, apostle and chief adviser of President Lorenzo Snow, was another Mormon who believed in living his religion.

He lived it long after the head of the church "cried in anguish to God" for permission to suspend polygamy, and long after the permission is alleged to have been received.

He lived it so well that President Snow took particular pains to point to the fact when delivering an oration over the apostle's remains. He said: "We cannot easily fill the place that has been vacated by his death. He was a true Mormon, for—and here, pointing to the four Cannon widows, to emphasize what he meant, he added—"he believed in living his religion."

He was a polygamist, he defied the law, he had broken his pledge to the nation, but the church was proud of him, and his life was pointed to as a shining example for others to emulate.

It was generally supposed—that is, supposed by the Gentiles—that Cannon had but three wives. It was not, however, supposed that he gave up his polygamous practices, despite the divine permission to do so, the manifesting of the spiritual relations, pledges and all the rest.

But nobody knew until just recently that he had taken another wife—taken her, in fact, as late as 1896.

It is just another case where a little probing has proved that the Mormon is just the same old Mormon, he was in the palm days long ago, before civilization stretched across the mountains, and when he could take as many wives as he wanted, and take them openly.

It is just another case that shows that the leaders of the church are living their religion as they want all Mormons to live it, and as they are arguing them to live.

This fourth and last wife of Cannon's, it has been revealed, was a beautiful young woman—Lillian Hamlin, by name. She was a teacher, holding a position in the training school of the Utah State Normal School. Her history before she became a teacher is shrouded somewhat in Mormon mystery. It is known, however, that she was appointed through the influence of the apostle.

In June, 1896, Apostle Abraham went away on a little pleasure trip—as these Mormon chieftains frequently do. He went to California—San Diego, it is said.

Miss Hamlin, by a strange combination of circumstances, left Salt Lake about the same time, and, stranger still, turned up in the California town just about the same time the apostle did.

They were married under fictitious names the next day. The fact that Abraham had three other wives and ever so many children back in Salt Lake, however, did not prevent Miss Hamlin from being committed pure, undiluted bigamy, didn't cut any particular figure.

This was one of those celestial affairs which ordinary mortals don't understand.

But the honeymoon was brief. Mr. Cannon was stricken with a severe illness, and despite the tender nursing of the bride, he died. But, according to Mormon belief, that last marriage placed him one notch higher in heaven, for a Mormon's worth is measured by the wives and children he has.

They took his body back to Salt Lake, where he was buried July 26, 1896, with much pomp.

The young widow sat with the three older ones at the funeral service in the Tabernacle.

After the funeral Miss Hamlin, or Mrs. Cannon, gave up her position in the Normal School and went to live with the other Mrs. Cannons, dividing her time between the three.

She disappeared from view for a time, but in the latter part of 1897 she is now teaching at the Brigham Young Academy, at Provo, Utah.

It is said that she was at one time engaged to David Cannon, a brother of the apostle, but he died while on a mission to Germany.

All of which hardly agrees with the assertion of President Lorenzo Snow

# GO AND CHICKENS CAUSE A MURDER

Miller Kept the Chickens, Torre's Dog Worried Them, Hence a Fight. MILLER WAS SHOT DEAD.

This Sunday Afternoon Tragedy Took Place in Long Island City. Torre and Wife Locked Up.

Nicholas Miller, twenty-nine years old, lived at No. 30, Honeywell street, Long Island City. His next-door neighbor was Santo Torre. Miller kept chickens, and Torre's dog came into his yard to worry and kill them.

Miller several times told Torre that he must keep the dog off his premises. The men came to blows about it yesterday afternoon, and Torre got worsted in the fight.

Miller afterward went visiting. When he was entering his house on his return Torre suddenly appeared with a double-barreled shotgun. Miller first saw him as he raised the gun to his shoulder. Torre fired once, and a charge of shot struck Miller in the chest. He fell and died in a few minutes. Dr. Matthey, who came in an ambulance from St. John's Hospital, thought that the unfortunate man's heart was pierced.

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